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THE

Vedic Magazine

AND

GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

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SELECT OPINIONS.

Sir Roper Lethbridge, K. C. I. E., K. B.

in a recent issue of the London *Times* refers to the *Wednesday Review* as "perhaps, the ablest of all the Reviews edited by Indian born writers." And again in a letter to the Editor says:—

"Every week lately I have read with the greatest interest the *Wednesday Review* which you have been so good as to send me, and I can assure you I am full of admiration of its quality, both in style and matter. The high standard of literary excellence which it maintains is really remarkable; and I am particularly glad to obeerve that it is singularly free from those excesses of harsh personal criticism or of violent political animosity to which less serious and thoughtful journals are sometimes prone."

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in a letter dated 2nd October 1908 writes:—I regularly Receive the Wednesday Review and never read a number without learning something new. It is incomparably the best and the most intellectual weekly in India. The quality which is most conspicuous in the Wednesday Review is impartiality. I think that you are rendering great service to your Country and the Empire.

J. M. Maclean Esq., (Ex. M. P.)

I am much obliged to you for sending me copies of your brightly written *Wednesday Review* which I have read with interest. There is the true spirit of independence in it and this is the only thing which keeps a newspaper alive.....I admire your excellent paper for its excellent English.

The Hon. Mr. G. K. Gokhale, B. A., C.I.E.

Your Review seems to be a journal of striking excellent and I heartily congratulate you upon it. I wish we had more journals of this kind in this country.

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The Hon. Pandit Madan Mohan Malaviya

(His Life and Speeches, 610 pages. Rs. 2)

This is an exhaustive collection of all the speeches of Pandit Madan Mohan Malaviya which he has delivered on various occasions from 1886 up to date, together with a life sketch of the Pandit. The speeches which are embodied in this volume are not mere speeches but they are the fruit and flower of a soul deeply rooted in a sense of the eternal verities of life, of a character distinguished by simplicity and self-control, of an intellect given to an honest study of facts and an impartial and fair-minded presentation of them. The publishers are convinced that they are supplying the Indian reading public with a record of activity exercised on behalf of the country, which will serve to infuse moral seriousness, honest study, and strenuous endeavour into the life, both private and public, of all who seek to take part in India's public life. The publishers have left nothing to be desired as regards the printing and the get up. The book deserves wide circulation and—what is perhaps more important—careful study. The publishers have managed to offer 610 pages of good print for Rs. Two which it is needless to say is decidedly cheap.

SKETCHES OF INDIAN ECONOMICS

BY R. PALIT

The above book professes to be a modest contribution but is really a great deal more than a modest contribution towards guiding and assisting those who are desirous of taking on hand some industrial project or other. All questions regarding the industrial and economic aspect of India are dealt with in a practical spirit in the twenty-one essays that are printed in this Volume. The Author Mr. Palit was for more than four years Editor of the "Indian Economist." The book is fittingly dedicated to His Highness the Gaekwar of Baroda who is in the practical sphere, what the late Justice Ranade was in the theoretical, the apostle of industrial Swadeshi in this country. We have no doubt that the book will be found useful by all persons who seek light and guidance on Indian trade, industries and manufactures. The book is neatly printed on feather-weight paper and handsomely got up. For a Volume of 336 pages the price Rs. 1-8-0 is very moderate.

GANESH & Co,

Publishers, Madras.

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THE

Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

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Swami Rama Tirtha An Appreciation

BY THE

Rev. C. F. Andrews, Delhi.

It is with the greatest pleasure that I respond to the request of the Editor of the *Vedic Magazine* to write an article for his paper. I would take as my subject one whose name is deeply venerated in the Punjab for his life of renunciation and religious devotion,—Swami Rama Tirtha. I never had the privilege of meeting him in person, as many of my readers must have done, but I have heard of him from Indian friends and have studied carefully his writings. I cannot accept his standpoint in many instances, and when he takes the position of uncompromising Vedantism, which admits of no distinction, or even relative distinction, between the soul and deity, my conscience and practical understanding, revolt. But

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on other sides, and in other ways, I find very much indeed with which I can whole-heartedly agree, and his religious spirit is so genuinely pure and simple and sincere that I desire to add my testimony to that of others with respect to his goodness. If I may sum up under different headings the points that impress me most in Swami Rama Tirtha's writings, they would be these.

First and foremost, there is the ideal of renunciation always present before him with its clear, ringing message of abundonment of wealth, riches, worldly ambition, pleasures. He sees clearly that there must be a detachment from these things, not in word only but in deed, if the spiritual life is to grow and flourish, and not to be choked by weeds and thorns. He has in this respect the true Sanyasin spirit and his earnestness is most inspiring when the theme of renunciation is his subject. But he is not content merely to reproduce the letter of the past. He would have men plunge boldly into new paths of sacrifice and not merely follow the old models. He would find the Sanyasin to day in the social worker and the active love of his country. 'Laws and institutions' he says 'are for man not man for laws and institutions. Have we not had already too many patches and stitches put on to the old garment.' Name me a single river that began to flow in the old channel having once abondoned it. Tell me a single instance where new life was put into a body deserted by the old life. New wine cannot be put into old bottles. The sugarcane whose juice has been dried up can never regain its sap in the same form. It must be burned. 'Structures and objects change their forms and relations, and to the forms and relations once abondoned they never return'.....There are some for whom Patriotism means constant brooding over the vanished glories of the past. Snails carrying on their backs the weight of the old home in new sorroundings! Bankrupted

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bankers poring over their ledgers long out—dated and credit books now useless! Waste no time in thinking 'India has been' Call up all your energy, which is infinite, and feel, feel: *India shall be.* Again he alters these memorable words 'Yajna is sometimes interpreted to mean 'renunciation.' Now that sublime word 'renunciation' should not be identified with passive helplessness and resigning weakness: nor should it be identified with haughty asceticism. It is no renunciation to allow this sacred temple of God, your body, to be devoured by cruel, carnivorous wolves without resistance. Renunciation means delivering everything over to truth. This body, this property of yours is God's, to be used in His service. Stand on your watch. To keep yourself as something different and separate from truth and then begin to 'renounce' in the name of religion implies appropriating what is not yours; it is embezzlement." There is a healthy, wholesome, practical ring about such teaching of renunciation that is worth more than a whole host of subtle definitions and theories.

Secondly, I would refer to Swami Rama Tirtha's charity and kindliness of spirit, his freedom from bitterness and malice, from bigotry and fanaticism. He is ready to welcome truth from any quarter and combine it with his own thoughts. He tries to win men to his own position, not to compel them; he does not engage in useless, unsatisfying controversy. This charitable spirit is especially noticeable when he deals with systems of belief other than his own. There he is always courteous and sympathetic. This is especially true of christianity, from whose books he continually quotes. In this respect he shows the truly catholic spirit which is the opposite of bigotry. 'In the Lord's Prayer' says the Swami' we say 'give us this day our daily bread'...Even a king, who is in no danger of not having his daily bread, even he is

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to offer that prayer. 'Give us this day our daily bread, does not mean that men should put themselves in the begging, craving, mood and ask for material prosperity. That prayer means that every body, let him be a king, a monk is to look upon all the things around him as not his but God's, God's; not mine, not mine. This does not mean begging, but renouncing. The man, who prays it, renounces as it were all the riches in his house. He stands apart from them. He is the monk of monks. He says "This is God's :" this table and everything lying upon this table is His, not mine. Everything that comes to me comes from my Beloved one, God." Such a passage as this shows the true note of sympathy and understanding, of catholicity in religious thought. I am deeply sensible of the fact that in inviting me, a christian Misionary, to write in the Vedic Magazine and addressing me when doing so as 'brother' the Editor has displayed the same catholic spirit as Swami Rama Tirtha. It is my earnest wish that I may not fail on my side.

The third facter in Swami Rama Tirtha's writings, which has struck my attention, is his homely common sense and practical mother wit,—qualities which seem indigenous in the soil of the Panjab. We have had some examples of this already. I would give a few more. What, for instance, could be more practical and wholesome than this advertisment—'Wanted Reformers. Not of others, but of themselves?' Or again in this age of second-hand opinions and lack of original thought 'Blessed are they who do not read newspapers, for they shall see Nature and through Nature, God.' Once more in the light of the new movement to help the depressed classes, what could be better than this "the poor shudras need light and life. People will up braid you for attending to the poor 'nothings' as the 'lower' classes are considered.' But remember even a 'nothing' can multiply the value

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ten times when put to the right side of the significant figure 1. Let your 1, your ego, be indentified with the cyphers in the right way!" I am tempted to quote one more saying which illustrates all the three points I here emphasised—his spirit of service, his kindliness and his practical nature.—'We are born' he says 'in Critical times in Indian History. Let us be thankful, because own opportunity for service is the more abundant. The work for us is more unique, more poetic, more dynamic. It is said 'those who sleep well, make well.' India has had a long sleep, her wakefulness is going to be all the more remarkable. We have to arouse the spirit of appreciation and not criticism, the sentiment of brotherhood, the instinct of synthesis, the co-ordination of functions, the aristocracy of labour. Oh! what an infinite amount of energy is recklessly wasted in this land by one sect criticising another. Let us try and find out points of contact and emphasise these between us. There are people whom the Arya Samaj can reach and Sanatan Dharma cannot, there are others whom the Brahmo Samaj only can reach, and so with Vaishnavism etc. What right have I to find fault with those who do not care for the strength and joy that my creed brings? Why should you or I try to monopolise sympathisers. My right is only to serve, to serve them all, to serve those who love and those who hate, if any. The mother loves the children most who are the weakest."

I would add as a fourth characteristic of Swami Rama Tirath his abounding joy and cheerfulness. He had no sympathy with a gloomy, hard and haughty asciticism that despises every one who is not able to endorse austerities. He was ready to endure hardship as few were able to do, but he does not boast about it. Rather, he turns always to the joyous side of renunciation and makes light of the suffering involved in comparison with

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the joy that is created in the heart of man by sacrifice. It is in his poems, which are often strange and wild in their absence of metre while he struggles to express the fervor of his thoughts. It is in these more than anywhere else that the sheer joy of living in the spiritual world comes out most clearly. He does not try to restrain his feelings, but allows himself to be carried away on the stream of his emotion, and his words bubble over with joy. The message of this bright, gay spirit, laughing at suffering and rising superior to pain, is one that can bring refreshment to India in the midst of much that leads to despondency in modern life.

Lastly, it is in this very poetic Spirit of Swami Rama Tirtha, that I find the nearest approximation to highest western thoughts and ways of thinking. The hardness of system, and logic and philosofic formula is tored down and the rough edges are made to disappear. I have already stated that the Advaita Vedanta as a *system* has only a very distant following in the West. It seems too hard, too clear cut, too logical and abstract for this work-a-day world of human suffering and sinning. Sin and suffering are in no *practical* sense unreal, and the attempt to make them appear so philosophically only confuses the working mind. There is a home-thurst in Shakespear's words.

> For there was never yet *philosopher*.
> That could endure the tooth-ache patiently

To make suffering appear unreal by means of philosophy carries with it no serious consequences; but to treat of sin in a similar manner is to tread on very dangerous ground. It leads in the long run to a fatal confusion between right and wrong, between evil and goodness. Swami Rama Tirtha struggles against such a confusion, but he meets the difficulty by putting forward the poetry of the Vedanta, the thought of love for others as the pathway

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of realization, rather than by philosophic explanations. He is seen at his weakest point in his essays on the prognosis and diagnosis of sin. He is seen at his strongest in his essays on Renunciation and Love.

In this poetic aspect of the Vedanta Swami Rama Tirtha comes near to much that has been writtin in modern English Poetry reckoning from the time of the great Revolution Period which gave to English Literature Wordsworth and Coleridge, Keats and Shelley. Again and again, for instance, in Shelley the mystic spirit of the East seems to have been transported to the West. There is no stranger phenomenon in literature than that Shelley the son of a hard, old tory squire of the British bull dog type, should have written such poems as 'Alastor' or 'Lines written among the Enganean Hills.' It is noticeable, however, that in the English poets, while the union of soul with soul and of the individual soul with the divine through love and love alone, is a constant theme yet at the same time the Advaita Vedanta position of Tat Tvam-asi is shrunk from as the destruction and annihilation of love, and the confusion of personal existence

Eternal from shall still divide
Eternal soul from all reside
And I shall know him when we meet
Sweet human hand and lips and eye
Dear human friend that cannot die
Mine, mine, for ever, ever mine.

It may be that in this emphasis upon the enternal distinction of personality the West has gone too far, but one thing is certain, the West will never accept as finally satisfying any philosophy which does not find a place for the belief that love between human souls may be an eternal reality, never to be obliterated by any change of state. It will also never accept a philosophy which regards sin as an unreality.

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Yet I would not end with a note of criticism, but rather, as I have begun, with a note of appreciation. I would turn to one of the most striking of his utterances which has a message for India today.

"I want" he says co-operation from every child of India to spread this dynamic spirit of Nationality. A child can never reach youth except be passes through boyhood. A person can never realize his unity with God except when the unity with the whole nations throbs through every fibre of his frame. Beloved orthodox people of India. Put into force the Shastras aright, the Dharma of your country demands of you to relax the stringent caste regulations and to subordinate class distinctions to national fellow feeling. Our personal and local Dharma must never be placed higher than the National Dharma. The keeping of right proportions alone secures felicity."

Learning giveth the fairest form to man,
It is a mine of wealth conceal'd from view,
It is a ceaseless source of joy for ever,
And fountain head of pleasures ever new.

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KALIDASA'S MINOR CHARACTERS.

GANADASA AND HARADATTA.

Ganadasa and Haradatta are professors of music and dancing attached to the court of King Agnimitra, and train court damsels. Ganadasa is the protege of Dharini, the principal queen, while Haradatta is the Kings' favourite and under his special protection. Ganadasa is the senior professor, and as such he is "given precedence in all matters." Haradatta is the junior man. But both of them are typical *pundits* of the old School, proud of their skill, jealous of their reputation, desirous of fame, and envious of each other. They are short-tempered besides, and "fly into passion on the slightest provocation." They are, therefore, fitly called "rams" and "infuriated elephants" by the Vidushaka and the chamberlain compares them to "two dramatic passions incarnate in bodily form."

VIDUSHAKA.

"Queen, let us see the conflict of these two rams. What is the use of giving them fodder for nothing."

QUEEN.

"You do certainly take delight in squabbles."

VIDUSHAKA.

"No, fair one. But when two infuriated elephants are fighting, how can there be tranquillity until one or the other is vanquished?"

Kalidasa shows a nice discrimination in the delineation of these two characters. Ganadasa, is garrulous, Harradatta, reticent. Ganadasa is aggressive, Haradatta,

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"more amenable to reason and more full of peace." But neither of them seems to be particularly intelligent, for neither the one nor the other can see through the trick played upon him by the Jester, who so easily succeeds in fomenting a quarrel between them. However, they are rivals, and their rivalry fills them with rage and impatience even in the presence of their sovereign lord, the King, who is feared by all. "I, a man with such antecedents "exclaims Ganadasa, "have been taunted by this Haradatta in the presence of the principal men of the court in these words: This man is not as good as the dust on my feet." This is deeply insulting." And Haradatta replies in much the same strain, "paying the elderly man in his own coin." "King!" says he, "this man was first engaged in abuse of me. According to him, there is the same difference between HIS REVERENCE and myself that there is between the ocean and a puddle; therefore let your Majesty examine him and me in theortical knowledge and in practical skill. Let the King be both judge and examiner."

"The internal evidence afforded by the play of *Malavika and Agnimitra*" says Wilson, "is indicative of the degenerate times in the history of ancient India." This remark is amply borne out by the cringing demeanour of Professors Ganadasa and Haradatta, who, like the courtiers of old Egyptain kings, seem to be "immensely corrupted and demoralised" by court influence. They have neither the sturdy independence of a true scholar, nor the moral courage of a learned man, and the inward deterioration they have undergone is fully evidenced by the fact that "they feel a mighty trembling of the heart" when approaching the royal presence and are deeply agitated.

HARADATTA.

(Looking at the King)

"Ye gods! Awful is the majesty of the King. For, he is not unfamiliar to me, and he is not stern of manner,

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nevertheless I approach his side with trembling; though the same, he appears every moment new to my eyes, even like the mighty ocean."

GANADASA.

"Great, indeed, is the splendour that resides in this hero. For, though my entrance has been permitted by the guards appointed to wait at the door, and though I am advancing towards the King with the attendant that is always about his throne, by the effulgence of his majesty, that repels my gaze, I am, as it were, without words denied access after all." How different is the behaviour of Sharngarava and Sharadwata in the presence of Dushyanta, a mightier monarch and a more glorious "King of men."!

Surely, court influences corrupt even "the best of mortals," by undermining their independence, destroying their freedom, and degrading the aristocracy of intellect beneath the aristocracy of wealth and dominion. And men, like Ganadasa and Haradatta, pleased with "royal gifts and goodly things" of this world, and immersed in the pleasures of self, rest supremely content with their lot, and never bestow a moments' thought on the improvement that might be made," nor do they ever strive upward into maturity and perfection."

And when the human mind stagnates, it seeks to comfort itself with the idea that this world is the best possible of all worlds, that *pleasure* is the *summum bonum* "the highest good," that slavish obedience is the only way to salvation, and that progress, nay, even a modification of environment, is the surest path to degradation. To such minds, duty and religion come to mean, not the striving after high ideals or the recognition of great truths but the kissing of dust at the feet of the mighty and the dancing of attendance on the powerful and the rich. And

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circumstanced as they are, they never make an attempt to look away from this world, they never realise that man's highest duty is to promote "the greatest good of the greatest number," that the kingdom of Heaven, in the truest sense of the term, lies within each individual, and that "self-knowledge, self-reverence, and self-control" are the only means by which man can rise to real sovereign power. They do not even realise the depths of their own degradation, or the magnitude of their fall, for, their only God is Mammon and their only religion, "to eat, drink and be merry."

And in this way, even learned scholars go on sinking and sinking day by day, and finally fall into the 'Slough of Despond, the creation of their own folly and delusion. And yet they continue to minister to the lower self, until the mind loses all its vigour, its strength, its activity and power of thought, "and the man is reduced to an automaton and is lost beyond all hope of redemption." At this stage, the degenerate individual becomes a fatal bar to national development, and later on, "a veritable public danger."

But this is a digression, for, we have not yet done with the venerable professors Ganadasa and Haradatta, whom we should now examine a little more closely. Haradatta is neither quarrel-some nor aggressive. But Ganadasa is "the man in whom there is some fight, some feeling of honour, some sense of self-respect." He rises from his seat and prepares to go, when the Queen Dharini, his own royal mistress, heeds him not and tries to snub him in the presence of the principal men of the court. And when face to face with Haradatta, he boldly comes forward to challenge and defy him. "The man who shrinks from a contest," he exclaims, "and patiently endures disparagement from a rival, is the meanest of

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souls and a disgrace to the community to which he belongs."

Such, then, is Ganadasa, "the elder man." Haradatta is cast in a different mould. He is more patient and more peaceful in his ways. He is neither so eager for a fight as his colleague, nor so importunate. And he can be easily pacified.

The contest, however, remains in decisive. It is one-sided, and an *exparte* judgement is delivered in favour of Ganadasa, which satisfies no reasonable man. "The duel itself proves to be a sort of drawn game." For, although Ganadasa is permitted to bring forward Malavika on whom he stakes his credit, the exhibition of Haradatta's pupil, not being essential to the intrigue, is evaded dramatically enough, by the warders' crying the hour of noon," on which the party breaks up and prepares for dinner and "the noontide nap." And poor Haradatta "tamely pockets the insult" without a murmur or a word of protest.

But the king certainly fails to do justice to his own protege. Haradatta implores his royal master again and again to give him a chance for showing his skill by producing his pupil, but he is put off from time to time, until he despairs of success and presses his claims no more. Poor soul! How one feels inclined to condole with him! The cause however, remains undecided. The judgement has been *exparte*. And yet Ganadasa claims the credit of being the superior man. On being congratulated by the Queen and the Parivrajika on the unqualified success of his pupil, he feels very much elated, and while his rival tries "to hide his diminished head in shame," he seems to grow and grow until his top touches the clouds and he feels inclined to think that he is more than man. For, "sweet is victory over a rival, and sweeter the conciousness of being a superior soul."

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And one is irrestibly reminded here of the two professors in Molieres' "Bourgeoi's Gentil homme," who bear such a striking family resemblance to our own venerable professors, Ganadasa and Haradatta.

DHARINI AND IRAVATI.

Dharini and Iravati are the two queens of Agnimitra. Dharini is the Principal queen, and the mistress of the royal household. She is a generous and high-minded lady, noble, forgiving, amiable and sweet-tempered. She is a patroness of letters and fine arts besides and has gathered round her "a galaxy of brilliant scholars and learned men," who render the Kings' court and capital "bright centres of light" and shed an undying flood of glory over his reign. Iravati, the second queen, is widely different in disposition and character. Although a princess, "she is sour, hot-tempered, malicious and unforgiving;" and while Dharini is always ready for reconciliation, Iravati knows not how to meet others half way or to mend her own manners.

The following short scene between Iravati and Agnimitra, taken from Prof. Tawney's elegant English translation, will bring out all the prominent traits of Iravati's ugly character, and show her as she really is. The junior queen discovers the King talking to Malavika and takes him to task in a most serious manner.

IRAVATI.

"Oh the faithlessness of men! I indeed relying upon your deceitful speech—unsuspicious like the deer that is attracted by the whistle of the hunter—did not anticipate this."

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VIDUSHAKA.

(Aside.)

"Make some defence at once. Being a burglar caught in the act you ought to say that you came here as a student of the art of digging a mine."

KING.

"Beautiful one! I had no object with Malavika. Because you delayed, I amused myself as well as I could."

IRAVATI.

"You are to be depended on, are you not? I did not know that my husband had obtained such an agreeable means of passing the time. Otherwise I unhappy that I am, should never have caused this interruption."

VIDUSHAKA.

"Do not repel by your angry words the courtesy of the King. If mere conversation with the attendants of our royal mistress when met by chance is to be considered a crime—why, of course, you know best, and we must acquiesce.

IRAVATI.

Well, conversation let it be called. How long am I to torture myself about nothing? (She goes of in a passion.)

KING.

(Following her)

Forgive me, O beautiful one! Neglect of your devoted admirer is not becoming.

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IRAVATI.

Traitor, your heart is not to be relied on. Be off.

Iravati has a particular dislike of Malavika, whom she regards as a rival; and it is the former who is "the main source and spring" of all the latters' troubles within the royal household.

The vigilant and jealous Iravati is first introduced to us in the third Act of the play of Malavika and Agnimitra, the scene of which is laid in the royal garden, where stands an *asoka* tree, "barren and cheerless." The tree in question is the favourite of the Queen Dharini, and as it has borne no flowers up to now, and shows no signs of blossoming in the near future, the Queen proposes to try the effect of her own foot and thereby induce it to put forth bud and bloom.* Unluckily, however, Dharini is hurt by fall from a swing, and she therefore, deputes Malavika to do it for her. Malavika, accordingly, comes to the spot "altired in royal habiliments," and accompained by her friend Vakulavalika. In the conversation that ensues, the heroine acknowledges her passion for the King, who, with his friend Gautama, the Vidushaka, has been watching behind the tree, and over hears the declaration. The king, therefore, makes his appearance, and addresses a civil speech to Malavika. But at this time, he is interrupted, or, to quote the jester, "like a burglar caught in the act," by another pair of listeners, Iravati and her female attendant. The junior queen commands Malavika's retreat, and then leaves the King, in a violent rage, to inform Dharini of what is going forward. The result is that the

*A curious superstition prevailed amongst the old Indian people, particularly poets and dramatists, which is the frequent theme of poetical allusion. They believed that the *asoka* when barren might be induced to put forth flowers by the contact of the foot of a beautiful woman.

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love-lorn but innocent girl is put in the lock-up by the order of the elder queen and is rescued only by the ingenuity of the Vidushaka.

So Malavika is punished and unjustly too. And yet the petty-minded Iravati is not satisfied. She continues to cross her path. She is still after her. She follows her wheresoever she goes, and like a tigress, springs upon her unawares. Iravati is "a princess noble born." And yet she does not feel shame in "playing the spy," and regularly sends information of all her discoveries to the elder queen. Dharini is nobler far." She is a typical wife, mother and queen, and her respectful demeanour towords the King is finely contrasted with the insolent behaviour of the irascible Iravati.

Dharini is sometimes roused to anger. But she is always ready for reconciliation, and prepared to forgive and forget, never wishing for retaliation or revenge. The elder queen also takes a keen interest in the welfare of Malavika, whom she is bringing up like a mother within the royal household. She has placed the damsel under the tuition of Ganadasa, the senior professor, and makes frequent enquiries about the progress she is making and the degree of proficiency the girl has attained in the arts of music and dancing. And finally she hands over the damsel to the King with a glad heart free from jealousy.

Dharini is altogether an estimable character. She is held in high esteem by the King and the members of the royal household, who love her more than they fear her. And she is a typical Aryan wife, loving, dutiful and obedient.

Not so, Iravati. There is not a single redeeming feature in her repulsive character; and, though she ultimately gives her consent to the union of the hero and the

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heroine, her small heart continues to burn with the slow but consuming flame of jealousy, which destroys her happiness and makes her miserable for life.

FOR,

"Envy like fire consumes the heart of man,
Turning all joy into a wasteful dole,
It kills content, destroying cheerfulness,
And mars the goodness of the human soul."

(Sophocles.)

Peform thy duty with all might and main,
Devote thy self to knowledge heart and soul,
Do good to all as far as in thee lies,
And spread the light of Veda from pole to pole

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Vedic Civilization in Ancient Britain.

When more than a quarter of a century ago Swami Dyananda taking his stand upon Manu smriti preached far and wide the historical truth that

"From a Brahman born in that country (Arya varta)
let all men on earth learn what is proper
for them to do"

he was regarded by a certain class of educated Indians who are steeped deep in western materialism and soul withering eclecticism as a visionary and hare-brained enthusiast whose ignorance of history was equalled only by his audacity. His followers were derided and mocked at as so many dreamers who instead of looking forwards cast their longing eyes across the vast expanse of time, backwards towards a golden age which existed only in their disordered fancy and over-heated imagination and who by thus prating of the past glory of their country incapacitated their countrymen for future advancement. Historical researches carried on by the fraternity of scholars which recognises no ties of nationality are however fast demolishing the orthodox view and proving that Swami Dayanand's claim was not the empty boast of a redhot nationalist—the sage was a cosmopolite whose nation was humanity—but a profund observation made by a scholar and a seer. In this article we propose to show that the ancient Druids were Brahmans of Britain and that their teachings and usages were coincident with those of their brethren in the birth-place of all civilizations. We shall prove our point by parallel quotations from standard authors.

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I. Metaphysics and Philosophy

Druidism.

They also taught immortality of the human soul, but to this dogma they added the absurd fiction of me tempsychosis. It was to this doctrine that the Romans attributed that contempt of death which was so conspicuous in the celtic nations.

(*Historians' History of the World Vol. XVIII.*)

Diodorous sicubes calls attention to the Druidic doctrine that the souls of men were immortal, and that after the lapse of an appointed number of years they come to life again, the soul then entering into another body.....

According to strabo, they and their fellow countrymen held that souls and the universe were immortal, but that fire and water would sometimes prevail.

(Celtic Religion)
By Professor
EDWARD ANWYLL.

Vedicism.

I will briefly declare in due order what transmigrations in this whole world a man obtains through each of these qualities. Those endowed with goodness reach the state of learned men those endowed with activity the state of ordinary men, and those endowed with darkness even sink to the condition of beasts; that is the three fold course of transmigration.

(Manu XII, 3 19-40)

Though this body be reduced to ashes, the Indwelling spirit the Lord does not die. He is immortal! nor does the soul die: For the Vayu has become immortal, because Brahman dwells in him (why should not then the soul be immortal in which also the Lord dwells.

(Isavasya Upnishad 17.)

Death is with them a very frequent subject of discourse. They regard this life as, so to speak the time when the child within the womb becomes mature, and death as a birth into a real and happy life.....

.....

They hold that various first principles operate in the universe, and that water was the principle employed in

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the making of the world

.....

concerning generation and the nature of the soul, and many other subjects they express views like those maintained by the Greeks. They wrap up their doctrines about immortality and future judgment and kindred topics, in allegories after the manner of plato. Such are the statements concerning the Brachmans.

(Indika of Megasthenese.)

II. Practical Morality

Druidism.

The great objects of the order were according to themselves "to reform morals; to secure peace, and to encourage goodness and the following lesson which they inculcated to the people, was certainly conducive to these ends "The three first principles of wisdom are obedience to the laws of God, concern for the good of man, and fortitude under the accidents of life.

(Historians' history of the World Vol. XVIII.)

Vedicism.

Freedom from malevolence, truthfulness, abstention from invading the rights of others, control over sensuous organs and fortitude, these are the five *yamas* Purity, contentment, disipline of faculties self-study and introspection obedience and devotion to God, these are the five Nyamas.

(Yoga Sutras).

To whatever order he may be attached let him, though blemished (by a want of the external marks), fulfil his duty, *equal-minded towards all creatures* (for) the external mark (of the order) is not the cause of (the acquisition of) merit.

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III. Duties, rights and position of the Brahman class.

Druidism.

The druids were accustomed to dwell at a distance from the profane, in huts or caverns amid the silence and gloom of the forest.....
To the veneration which the British druids derived from their sacerdotal character, must be added the respect which the reputation of knowledge never fails to extort from the ignorant. They professed to be the depositories of a mysterious science, far above the comprehension of the vulgar: and their schools were open to none but the sons of illustrious families.....
.....The druids professed to be acquainted with the nature, the power, and the providence of the Divinity, with the figure, size, formation, and final destruction of the earth, with the stars, their position and motions, and their supposed influence over human affairs. To medicine also they had pretensions but their knowledge was principally confined to the use of the misletoe vervain, savin, and trefoil,.....The druids aquired and exercised the most absolute dominion over the minds of their countrymen. In

Vedicism.

Let him renounce all the good things of towns such as tasty dishes, fine clothes, commit his wife to the care of his sons or take her with him and dwell in a forest. Let him take with him all the materials, utensils, &c. of home, depart from the town and live in a lonely wood with his senses completely subjugated. Let him uot be very solicitous for bodily comfort, let him be a Brahmachari, that is, abstain from sexual indulgence even if his own wife be with him, sleep on the ground, have no inordinate love for his dependents and for his belongings and dwell under a tree.

Manu VI 3, 4, 26.

Even in times of dire distress a teacher of the Veda should rather die with his knowledge than sow it in barren soil. Sacred Learning approached a Brahmana and said to him! I am thy treasure, preserve me, deliver me not to a scorner; so (preserved) I shall become suppremely strong. But deliver me, as to the keeper of thy treasure, to a Brahmana, whom thou shalt know to be pure, of subdued

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public and private deliberations of any moment their opinion was always asked, and was generally obeyed. By their authority peace was preserved, in their presence passion and revenge were silenced and at their mandate contending armies consented to sheathe their swords. Civil controversies were submitted to their decision, and the punishment of crimes was reserved to their justice.....

(Historians' History of the World Vol. XIV.)

Moreover, it was the custom, according to Diodours to make no sacrifice without the presence of a philosopher (apparently a Druid in addition to the sacrificing seer), the theory being that those who were authorities on the divine nature were to the gods intelligible mediators for the offering of gifts and the presentation of petitions. Those philosophers were in great request together with their poets, in war as well as in peace and were consulted not merely by the men of their own side but also by those of the enemy. Even when two armies were on the point of joining battle, these philosophers had been able 'Diodorus' says, to step into the space between them and to stop them from fight-

senses chaste and attentive. But he who acquires without permission the Veda from one who recites it, incurs the guilt of stealing the Veda and shall sink into hell. According to the sacred law the (following) ten (persions viz.) the teacher's son, one who desires to do service, one who imparts knowledge, one who is intent on fulfilling the law one who is pure, a person connected by marriage or friendship, one who possesses (mental ability, one who makes presents of money, one who is honest, and a relative may be instructed in the Veda.

(Manu II, 113, 114, 115, 111, 109)

From those versed in the three Vedas let him (the king) learn the three fold (sacred science), the primeval science of Government, the science of dialectics, and the knowledge of the supreme soul.

(Manu VII, 43,)

Those Brahmans must be considered as shishtas who, in accordance with the sacred law, have studied the Veda together with its appendages (angas) and are able to adduce proofs perceptible by the senses from the revealed texts.

(Manu XII 109.)

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ing, exactly as if they had charmed wild beasts.....
.....
.....

The assembly of Druids formed a court for the decision of cases brought to them from everywhere round .....The druids had immunity from military service and from the payment of tribute.....
.....They carried on more over, many discussions about the stars and their motion, the greatness of the universe and the lands, the natue of things, the strength and power of the immortal gods, and communicated their knowledge to their pupils.

The Bards were hymn writers and poets, the seers sacrificers and men of science, while the Druids in addition to natural science practised also moral philosophy. They were the justest of men and on this account were intrusted with the setlement of private and public disputes. To CAESAR it is the general name for the non-military professional class, whether priests seers, teachers, lawyers or judges. To others the druids are pre-eminently the philosophers and teachers of the Gauls, and

(Astronomy and medicine are *angas* of the Veda as regards cosmogony allmost every Brahmanical treatise opens with a discussion of it.)

To this class (Brahmans) the knowledge of divination among the Indians is exclusively restricted, and none but a sophist is allowed to practise that art. They predict about such matters as the seasons of the year, and any calamity which may befall the state, (arrian's Indika) of the sramans he tells us that those who are held in most honor are called Hylobroi They live in the woods where they subsist on leaves of trees and wild fruits; and wear garments made from the bark of trees.
.....
.....
Next in honor to the Hylobroi are the physicians, since, they; are engaged in the study of the nature of man.....
By their knowledge of Pharmacy they can make marriages fruitful, and determine the sex of the offspring. They effect cure rather by regulating diet than by the use of medicine (Megasthenes) *studying* and *teaching*, performing Yajnas (sacrifices) and assisting in doing it giving alms and

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are distinguished from the seers designated *vates*.

(Celtic Religion)
By Professor
EDWARD ANWYLL

receiving gifts these six are the duties of a Brahman.

(Manu 1, 88)

Self-restraint, control over the senses, supression of self, purity, firm faith in the power of truth, humility, knowledge, practical skill, faith in God, are the distinguishing characteristics of a Brahman.

But if the king does not personally investigate the suits, then let him appoint a learned Brahman to try them. Where three Brahmanas versed in the Vedas and the learned judge oppointed by the king sit down, they call that the court (four faced) Brahmans.

(Manu VIII 9, 11)

Varuna is the lord of punishment, for he holds the sceptre even over kings; a Brahmana who has learnt the whole Veda is the lord of the whole World.

A Brahmana who knows the law need not bring any offence to the notice of the king, by his own power alone he can punish those who injure him. His own power is greater than the power of the king, the Brahmana therefore may punish his foes by his own power alone.

(Manu XI, 31, 32,)

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If it be asked how it should be with respect to (points of) the law which have not been (especially) mentioned, (the answer is', that which Brahmanas who are) Sishtas propound, shall undoubtedly have legal force.

(Manu XII. 108)

Though dying (with want) a king must not levy a tax on srotriya, and no srotriya, residing in his kingdom must perish from hunger. Having ascertained his learning in the Veda and (the purity of) his conduct, the king shall provide for him means of subsistence in accordance with the sacred law and shall protect him in every way, as a father (protects) the lawful son of his body.

(Manu VII, 133, 135)

Among these are the sophists, who are not so numerous as the others but hold the supreme place of dignity and honour,—for they are under no necessity of doing any bodily labour at all, or of contributing from the produce of their labour anything to the common stock nor indeed is any duty absolutely binding upon them except to perform the sacrifices offered to the god on behalf of the state.

(Indika by Magshenes)

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IV. The Systems of juvenile Training.

Druidism.

With them as with similar orders of priests among the ancients, a long course of preparatory discipline was required, and we are told that many had the patience to spend no less than twenty years in this state of probation. The initiated were bound to the most inviolable secrecy..... and each precept was delivered in verse by the teacher, and committed to memory by the disciple.

(*Historians' History of the World Vol. XVIII.*)

Moreover, they were the teachers of the country. To them the youngmen congregated for knowledge and the pupils held their teachers in great respect ..... These privileges drew many into training for their profession, some of their own accord, others at the instance of parents and relatives. While in training they were said to learn by heart a large number of verses and some went so far as to spend twenty years in their course of preparation

(Celtic Religion)
By Professor,
EDWARD ANWYLL

Vedicism.

The vow (of studying) the three Vedas under a teacher must be kept for thirty-six years, *or for half that time*, or until the student has perfectly learnt them

(Manu III, 1)

At the beginning and at the end of a (lesson in the) Veda he must always clasp both the feet of his teacher (and) he must study, joining his hands; that is called the Brahmargli (joining the palms for the sake of the Veda.) But to him who is about to begin studying, the teacher always unwearied must say: Ho, recite! He shall leave of (when the teacher say): Let a stoppage take place!

[Manu II, 71, 73]

A twice born man who (daily) repeats those three one thousand times outside (the village), will be freed after a month even from great guilt as a snake from its slough.

(Manu II, 79.)

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V. Social ostracism.

Druidism.

Any contumacy in reference to their judgements was punished by exclusion from sacrifices. The sentence of excommunication was the severest punishment among the Gauls. The men so punished were treated as outlaws and cut off from all human society, with its rights and privileges.

(Celtic Religion)
By Professor,
ADWARD ANWYLL.

Disobedience was followed by excommunication and from that instant the culprit was banished from their sacrifices, cut off from the protection of the laws, and stigmatised as a disgrace to his family and country

(Historians' History of the world Vol. XVIII.)

Vedicism.

Manu has declared that those Brahmans who are thieves, outcaste, eunuchs, or athiests are unworthy to partake of oblations to the gods and manes.

Physicians, temple priests, sellers of meat, and those who subsist by shop-keeping must be avoided at sacrifices offered to the gods and to the manes a paid servant of a village or of a king, a man with deformed nails or black teeth, one *who opposes his teacher*, one who has forsaken the sacred fire, and a usurer &c. &c.

[Manu III 153.]

By sacrificing for men unworthy to offer sacrifices ....families deficient in the (knowledge of the) Veda quickly perish.

[Manu III 65]

"Like the ancient Rajahas the kings of Britain were also partly heriditory and partly elected. The points of similarity leave no doubt that the druids were Brahman colonists who civilized Britain. The history of the Druids is thus explained :—

"The Druids were druides. They were in fact the same as Druopes. These venerated sages, chiefs of the

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tribes of the Draus, were of the *Indu Vansh* or lunar race. Hence the symbol of the crescent worn by these Druids Their last refuge in Britain from the oppression of the Romans was 'the Isle of saints' or 'mona' (more properly "Mooni" sanskrit for a holy sage.)" The learned pandit Piclet after a masterly comparison between celtic idioms and turns of expression with the sanskrit says: "I here terminate this parallel of the celtic idioms with the sanskrit. I do not believe that after this marked series of analogies, a series which embraces the entire organization of their tongues that their radical affinity can be contested. The celtic race established in Europe from the most ancient times must have been the first to arrive there. The decisive analogies which these languages still present to the sanskrit carry us back to the most ancient period to which we can attain by comparative philology".....
(Lettre A. M. Humboldt Journal Asiatique (1836) p. 455.

Here we feel bound to join issue with those who hold that the Druids were Budhist priests. No view can be more outrageously preposterous. The celts must have migrated from the parent stock centuries before the birth of Gautama as dialectic and structural differences between the sanskrit and celtic tongues amply demonstrate. The Phenicians found them in Britain in 500 B. C. and when Pytheas visited the land in 354 B. C. were fairly well established there. Indeed none but those whose intellectual vision has been blurred by blinding bias and who disdaining the tortuous and labyrinthian paths of Logical demonstration and Historical Proof fly to the goal of conviction which cannot be upheld, can seriously assert that the followers of him who

.....spoke

Of life, which all creatures love and strive to keep,
Wonderful, dear, and pleasant unto each
Even to the meanest; yea, a boon to all,

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Where pity is, for pity makes the world
Soft to the weak and noble to the strong.

could have learnt to stain their hands with bloody annimal * and human sacrifices so soon after the master's demise. Who will seriously content that the followers of Gautama whose mission it was to purge away the impurities that had gathered round the Vedic Dharama and to restore it to its pristine glory could have preached "community of wives." The fact is that soon after the Mahabharata War when most of the leaders of the people were slain and ignorance spread her dark and shadowy wings over Holy Aryavarta the contaminating, desecrating, and corrupting miasmic tide of *Vammarg* swept over the country and its distant colonies and turn the smooth, limpid, transparent, energising, vitalising, and fertilizing, currents of holy domestic relationship into the filthy, muddy, enfeebling, stinking, poisonus, and sterilizing drains of incest, adultery, and fornication. *Vammarg* while it kept the visible fabric of social polity intact destroyed the permeating spirit of purity which had protected it from so many cataclysisms and voilent disturbances. The practices ascribed to the Druids by Roman writers bear a family likeness to those inculcated in the following quotation from Vammarg Literature.

सौत्रामण्यां सुराम्पिवेत्तू । प्रोजितं भजेन्मांसं वैदिकी हिंसा हिंसान भवेतू ॥
न मांस भक्षणे दोषो न मद्ये न च मैथुने

"*Let a man drink wine in the sutarmani* sacrifice."
'Let a man have meat on the occasion of a sacrifice.'

---

* Annimal sacrifices were common among the celts. Even human sacrifice was not unknown. The weight of recent evidence seems to incline to the belief that polyandry, in parts of the island at least, was a common practice, but ceasor's picture of brothers and fathers and sons possessing their wives in common seems to have little of authority. Historian History of the world. p. 18.

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"There is no moral turpitude in eating flesh, drinking wine, and committing adultery"

It appears that when Budhism spread in India, the distant colonies also felt the impact of the revivifying amrit wave and the celts of Britain following the example of the mother country drove away from their midst the meleficent sprite Vammarg which hovored over their social edifice and stunted, neutralized and nullified all righteous activities, for, we are told by Pomponious Mela that in his time (44 A.D.) this ancient savagery was no more and the celts abstained from human sacrifices. Of course no doubt need be entertained of the fact that the celtic colonists had regular communication with India at the time of the Budhist Vedic Revival. We have the authority of Strabo for the statement that from the Mediterranean ports British tin was conveyed by traders to India.

A word about the misletoe which the Druids held in such veneration. In sanskrit it is called the **अमरवेल** The following quotation describes the properties of this miraculous drug.

अस्याः गुणाः । मधुरत्वम्, कटुत्वम्, पित्तनाशित्वम् शुक्र वर्धकत्वम्, रसायनत्वम्, बलकारित्वम्, दिव्यौषधि परत्वम् इति राज निर्घण्टः ॥

Two at least of these properties are miraculous. **रसायं** means alchemic and **दिव्य** means Divine, heavenly, celestial, supernatual, wonderful. So the veneration for this creeper is also of Indian origin.

It thus appears that the English who are now ruling over us are not foreigners; for when Euorope was yet in a state of barbarism, our ancestors carried the torch of civilization, learning, and culture to their land. There is indeed the hand of providence in this re-union of long-separated sons of the same race. The english have given India peace and order at a time when she was in the grip of anarchy and needed respite in order to prepare herself

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for orderly development and peaceful progress and a Morally dominant position in the fraternity of nations. India can pay back this deep debt of gratitude by introducing Vedic civilization once more into England now that the West is being fast unaryanised.

The deadly conflict between capital and labour—the haves and the havenots—which is fiercely raging in Europe and which threatens to end in a social upheawal which will bring misery and disaster in its train proclaims aloud the lamentable fact that the spirit of druidism is dead and instead of Brahminism or altruism mammon is the ruling power there and all the relations of life instead of being Brahminised are being commercialised. India has it in her power to preach to the West the lofty spiritual truths embodied in the Vedas and the Upnishads and the spirit of Vedic Varan Bevastha—the dethronement of mammon and the rehabilitation of saraswati and minerwa—and be quits. This is the true mission of India if only her sons would be true to her glorious traditions. Instead of trying to obtain *swaraja* by displaying the very opposite of true Self-Government or self-restraint let us conquer our rulers by establishing an everlasting dominion over their hearts and intellects and convert them into *Bhagats* of the land which was the first to send out a band of earnest missionaries to civilize and humanise theirs. Who knows what is in the womb of futurity and who can say that the time when the streets of London and Berlin will resound with the sweet chant of Vedic Mantras is very distant.

Envy like fire consumes the breast of man,
Turning all joy into a wasteful dole,
It kills content with all its peaceful train.
And mars the beauty of the human soul.

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Leaves from the Diary of a Perplexed Philosopher.

I.

The closet is an ideal place. So long as you are confined to your arm-chair, you live, move, and have your being in a world of logical coherence, intellectual harmony, and formal consistency. Everything fits into its place and if something is out of joints, you clearly perceive that it is so. There is not the slightest difficulty experienced. The Book of Universal History lies open before you. If Bacon succumbed to the allurements of the lower world, you find that fact clearly stated by his biographer. There is no circumlocution or beating about the bush. History does not mince matters. It calls a spade a spade with refreshing candour. Constantine the Great tried to pose as a deeply religious man before his contemporaries, but Clio only smiles contemptuously at his folly in deluding himself into the belief that even with the resources of an empire at his disposal, he could not prevent the whole truth about him from being transmitted to posterity. But the world of actualities and concrete realities, is a seat of contrarieties, contradictions, jarrings, and disharmonies. Every minute your sense of harmony is shocked by some palpable contradiction which the world around you refuses obstinately and pertinaciously to regard as such. Ha ! Ha ! The world of real flesh and blood is so different to the world of characters, dispositions, psychological traits, propensities, and directivities. In the world we see abstract philosophy falsified every moment and what the philosophers call patent, manifest, and axiomatic truths proved to be complex and intricate problems when they are invested with flesh and blood and assume the glamour, the coloring and the sheen of their human environments. The

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vesture of concrete reality so completely transforms these plain truths that they are distorted out of shape and beyond all possibility of recognition. What can be simpler to the comprehension of a student of philosophy than the statement that words are merely symbols of ideas. They merely solidify concepts. When detached from the ideas which they symbolise, they are merely meaningless signs. The philosopher, therefore, naturally expects that whenever words are used in conversation, people have a clear perception of what they connote and denote and are guided in their conduct by ideas and not by signs. And yet nothing is more painfully clear to the analytic practical psychologist than the fact that the world lies under the despotism of words. The tyranny of words is more galling than that of any human autocrat. The world is writhing under the yoke and yet statesmen, leaders of fashion, directors of taste, lions of society, popular heroes, orators, "natural leaders," journalists, reformers, exponents of public opinion, and the advocates of the "inalienable rights of nations" are forging fresh fetters in the great workshop of convention, expediency, practical wisdom, and conformity for extending the dominion of this irresponsible and arbitrary domination.

Educated India is crying itself hoarse over "Liberty." Distinguished graduates who would adorn any University in the world deliver eloquent speeches from a hundred political platforms in the country on the absolute need of liberty for the self-realization of India, on their fitness for colonial autonomy, on the right of every nation to administer its own affairs in the way it thinks best, on historic precedents, wise saws, and instances. If a tourist listens to these discourses couched in refined and elegant language, interspersed with quotations from the works of the masterminds of Europe, aud embellished with the graces of rhetoric and wit worthy of a Cicero, he is

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sure to be intoxicated by the musical flow of melodious and mellifluous oratory. He returns to his native land, jots down his impressions and publishes them in the form of a book. He eloquently and indignantly pleads the cause of India and her people and demands the immediate grant of the full measure of political liberty to a nation so eminently fitted for it. But the practical philosopher over here in India being a wiser, albeit at the same time a sadder man, knows better and therefore smiles sardonically at the presumption of the globe-trotter. None knows better than he does that the very fact that the orater stands on the forum and delivers himself of a learned disquisition proves that the "apostle of liberty" is under the potent servitude of words imperfectly understood, and ideas not at all assimilated or even grasped. And yet he persuades himself to think that he is a "champion of freedom". Can there be a worse instance of intellectual slavery and mental servitude? The orator repeats the word liberty like "Poll and Molly." He has committed to memory the finest epigrams, the most cutting lampoons, the fiercest invectives and the most impassioned perorations. But it is a case of tyranny of words all along the line and the deplorable result is apparent. There is slavery all around him. The dormant capacities of Indian womanhood have yet to be awakened and the descendants of Sita, Gargi and Damyanti are grovelling in dust at his feet, fettered and manacled with chains which no mechanic on earth can sunder and yet our orater feels it not. And why should he? In the land of his intellectual masters, this form of subordination does not exist or if it exists, is not felt. And in the works of Burke Mazzini, Garibaldi and Koussuth there are no fine discourses and beautifully put orations on this subject. There are 60 millions of *real* helots in the land whom the caste people of our hero have doomed to eternal

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social damnation, infernal degradation and hateful servitude. But the "apostle of liberty" feels it not. Why? Because he is a veritable intellectual slave. The strongest and the most clinching argument against slave-labor is that it destroys all personal initiative in the slave and converts him into a mechanical tool. This is no less true of intellectual slavery. Leaders of India have been taught in their text-books of politics only about the liberty conferred by the right of political franchise and have been indoctrinated by their masters only into the philoophy of "no taxation without representation." Being nder the yoke of mental slavery, they do not understand the abstract principle which underlies these demands in the west and therefore cannot be expected to apply it to the peculiar conditions of their own country. It is for this reason that India presents the ludicrous spectacle of a "political leader" discoursing on "sacred liberty" "delicious freedom," and after the lecture is over, going home and bathing because in the way he happened to meet an "untouchable" though highly cultured, physically clean and neatly dressed Indian –"son of the afflicted mother." All the philosophical maxims which were expounded with such conspicuous force of logic are cast to the four winds. Is our orator a hypocrite? I think not, for when I heard him it seemed to me that he was discoursing with evident conviction and passionate fervour. The defect is rather intellectual than moral. It is a glaring instance of the tyranny of words, forms, and conventions. Of course it is! But why should I bother myself about it! Evidently because if I did'nt, I would not be

A PERPLEXED PHILOSOPHER.

My mind to me a kingdom is,
Its wealth is countless and immense.
Its gateways open lie for ever,
And furnish riches thro' the sense.

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On the probable Arctic Origin of the Deepavali Holidays.

The famous author of *the Arctic Home in the Vedas* has tried to prove from the Vedic Texts especially, that the original home of the Aryans was probably in the Arctic regions. He has also attempted to show that the Avestic evidence also confirms his theory in unmistakable terms. Let us see if our customs and mythology also support the same view, and try to see whether the Deepavali *illumines* us on the point.

The Deepavali occurs in the period of four months while the Deity called Vishnu, a solar deity, is said to be asleep. It occurs near the end of this period. These four months begin from the eleventh day of the Asadha bright and end with the eleventh day of the bright Kartika. Adopting the system of counting the month from the next day after the full moon, this period comprises the Sravana (=Nabhas), the Bhadrapada (=Nabhasya), the Acvayuja (=isa), and the Kartika (=Urja), roughly speaking. This period is devoted to fasting, penances, and other religious austerities and all auspicious ceremonies like the marriage are prohibited in this period and even death is considered to be inauspicious since the gods are asleep during this period. As maintained by Mr. B. G. Tilak this period represents the long winter night in the Arctic regions. This view seems to be supported by the older terminology of the names of the months. For, we see Cravana and Bhadrapada have been called नभस् and नभस्य respectively. These terms appear to be derived from an old root भस् बभस्ति to shine found in भस्द् (the sun), according to Apte's Dictionary. नभस् and नभस्य would therefore mean '*dark*' months. It may be argued that they were said to be dark

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months because being of the rainy season the sun is scarcely visible in that period. But this does not seem to be a satisfactory explanation when we come to account for तपस् and तपस्य the names of माघ and फाल्गुन. We cannot say that माघ and फाल्गुन are now felt as hot months. We can only explain this on the Arctic theory and on the assumption that the year commenced in मार्गशीर्ष or the अग्रहायण with its Vernal Equinox in that month. Let us see if the details about the Deepavali festival corroborate the Arctic theory.

From the Acvina paurnamasi called Kojagari on which day people wake up late in the night and play with dice and make merry, an Akacadeepa or skylight is raised high in the air till the the day of the bright Kartika by every Hindoo. This Kojagari is called the Caradutsava or the winter festival. This should mean according to the Arctic theory that the severe winter is over and to rejoice over it, they wake up in the night even now in imitation of the ancients and the Akacadeepa is meant to be for Yama, who according to Max Muller is the setting sun (or perhaps the sun who has set. See Muir'sSanskrit Texts Vol. V P. 300 (footnote 451). On the 12th day after the Kojagari we worship the cows and the calves (गोवत्सपूजन), and on the 13th there is worship of wealth, formerly consisting of cattle (धनत्रयोदशी), and there is also an offering of lights to यम (यमदीपदान). On the 14th day नरक चतुर्दशी before sunrise we light lamps, especially illuminating the dirty places and have an early bath and perform worship. The demon नरक was killed by कृष्ण at this time and the ear-rings of अदिति were restored to her and the captive women were released from प्राग्ज्योतिष (महाभारत-उद्योग-पर्वन् vv. 1875 ff). On the following day (अमावस्या) there is a great illumination at night and the goddess लक्ष्मी is worshipped in the evening and they keep awake at night to drive away अलक्ष्मी, which is another name for

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निर्ऋति (Exodus of the sun according to Max Muller). On the first day of the bright Kartika which is also called बलिप्रतिपद् and which marks the commencement of the commercial year, the demon बलि is worshipped and गोवर्धन mountain made of cowdung or the actual गोवर्धन is worshipped. The reason for the गोवर्धन worship is given in the उपपुराण सनत्कुमार संहिता कार्तिकमाहात्म्य CH. 17 thus:— formerly there was held a sacrifice in honour of Indra who rained profusely in the rainy season. But कृष्ण stopped that practice and made them worship the गोवर्धन mountain. The three days beginning with the नरकचतुर्दशी are said to belong to the reign of बलि demon (see सनत्कुमारसंहिता कार्तिकमाहात्म्य CH. 13 v. 32 FF.). The dwarf incarnation of विष्णु begged the earth of बलि and being pleased with his generosity said "You shall rule over the earth for these three days." Therefore for these three days, gambling (द्यूत) is almost enjoined and he who should win in the game would win throughout the following year. According to the महाभारत (आदिपर्वन् CH 104) बलि rescued दीर्घतमस् who was thrown by his sons on the sea, went to पाताल and there was eventually rescued by बलि. According to Mr. B. G Tilak दीर्घतमस् represents the Sun in the long winter night who is represented as a blind old man. On the 2nd day of the bright Kartika, every Hindoo goes to his sister and takes his food at her house and makes presents to her in commemoration of the visit of यम to यमी his twin sister.

Now can we explain all this with the help of the Arctic theory ? Let us see. The गोवत्सपूजन that is done appears to be the worship of captive days which are often called cows in the Rigveda. The demons of darkness are represented as capturing the cows in the form of days and Indra wages war with them for their release. The killing of नरक on the नरकचतुर्दशी is the killing of the chief of these spirits of darkness who confined the ear-rings of अदिति in the stronghold of प्राग्ज्योतिष. Now प्राग्ज्योतिष would mean the place to the east of light or the luminous body, meaning perhaps the eastern mountain from which the sun is said to

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take his rise. The stealing of the two ear-rings by the नरक demon represents the stealing away the light of two months which were the period of the long winter night. For, as shown by Mr. B. G. Tilak we find the traces of the long winter night of four months as well of the shorter night of two months in the Rigveda as can be seen from the legend of मातरिश्वा, and दीर्घतमस् grown old in the 10th month. On the अमावस्या evening लक्ष्मी is worshipped and अलक्ष्मी or निर्ऋति (the Exodus) *i. e.* darkness is driven away at midnight.. This लक्ष्मी is thus light and she is won by द्यूत (PA. P. of दिव्, of गत going) or *shining* which came to mean gambling. The next day बलि is worshipped because he rescued दीर्घतमस् the aged sun or according to another version, because he gave away लक्ष्मी back to the gods. बलि reigns over this earth in the long winternight and at the end of it resigns it in favour of वामन or the dwarf sun. The generous बलि is, therefore, worshipped on this day. There is also the *worship of* गोवर्धन whose real origin seems to be forgotten. It meant in olden times *the worship on the occasion of the growing of days spoken of as cows.* The days were destroyed during the long winter night and they grow again at the end of the winter. On this day therefore the new year commences naturally and being the day on which लक्ष्मी was restored to the gods, the mercantile year begins from this day even now. On the next day यम or the departed sun goes to meet his twin sister यमी *i. e.* twilight, which means the union of the sun and the dawn for the first time. On the eleventh day the god sun awakes and there begins day. Soon the मार्गशीर्ष or अग्रहायण the beginning month of the new year is ushered in. On the 12th day of the bright Kartika is celebrated the marriage of कृष्ण with वृन्दा or the union of the sun with the vegetable kingdom.

Now let us consider one peculiar feature of the Deepavali, viz. the gambling (द्यूत). The पाण्डवs lost their king-

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dom in gambling and it sounds strange that it should be in a way enjoined during this festival. Many a man ruins himself even now in this game. This is to be explained in this way :— daylight is called लक्ष्मी here and was identified with wealth especially because a day was called गो or cow and wealth originally meant wealth in cattle. After the defeat of the demons or after its giving away by बलि, लक्ष्मी was restored to the world. Therefore they thought it a fit opportunity to win her. लक्ष्मी will go to him who will win her. The पाण्डवs lost her in the act of द्यूत or shining (द्यूत PA. P. of दिव् 4 P. to shine used as a noun like गत gait). Is it not possible that the story of पाण्डवs' war with कौरवs borrows from the allegory of the fight of Indra with वृत्र, if it is not actually another version of it ? The five पाण्डवs represent Indra and the four months of the long winter night who are banished together with their common wife representing लक्ष्मी or light. We must here remember that द्रौपदी was born of fire. कृष्ण here takes the place of विष्णु helping Indra in the fight with वृत्र. अर्जुन the son of इन्द्र represents इन्द्र and वायु who is the associate of Indra is represented by भीम, his son. The twins represent अश्विनौ the matitudinal deities who rescue the sun in the Rigvedic legend. धर्मराज represents यम the God of the departed world. The कौरवs or the 100 sons of धृतराष्ट्र represent the 100 nights constituting the long winter night of the Arctic regions. Mr. M. G. Tilak shows that मित्र and वरुण are represented as a pair and represent the long Arctic day and the long Arctic night. Now धृतराष्ट्र the blind man can represent वरुण and पाण्डु the white brother may be compared to मित्र. The पाण्डवs lose their kingdom in द्यूत or expending their light aud are banished for 12 years and are required to remain undetected for one year. Now if we make the line अस्ति मासः प्रतिनिधिः सावतः परिवत्सराः in the वनपर्वन् of महाभारत to solve this riddle, we get that these banished months suffer for one whole year consisting of 12 months and one intercalary month called मलमास. In this way we see that the story of पाण्डवs'

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fight with the कौरव borrows fron Indra's fight with वृत्र and thus compares with the story of रामायण which was shown to be so by Mr. B. G. Tilak in his Arctic Home.

In conclusion, the writer hopes that this explanation may receive the examination at the hands of scholars who are best judges in this matter about its probability.

MEERUT COLLEGE
Meerut (U.P.)
24th Feb. 1910

V. V. SOVANI M. A.
Sanskrit Professor.

Two ways mark out a heroe's course of life,
Like bunch of flowers that on the top resides.
To head the list in all fair enterprise,
Or lie in fragments scatter'd on all sides.

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Ancient Aryan Civilization and Culture.

The Theistic Agnosticism of the Upnishads.

1. (O Maheshvara !) If thou thinkest "I know (Brahman) fully " then even thou also verily knowest but the minor manifestation of Brahman. Because (of this little knowledge), therefore now thou must think (over the other) manifestations of Brahman as it is in thee and the devas " I think I know ".

2. I do not think I know him fully, though others (say) we know him fully., Nor do I say I know him not at all, for I know. Among us who says " I know him," he knows him not. He who says I do not know him," He knows indeed. 10.

3. Of whom (the opinion is) Brahman is not to be thought of, by him He is (rightly) thought. He who thinks " Brahman has been thought of by me," he does not know. By those who consider " we have realised Brahman, " He has not been realised. By those who consider " we cannot fully realise Brahman " He is realised.

4. Understanding (thinking and realising) Him according to one's intelligence as a direct object of intution verily He obtains immor ality. By one's own (exertion in the performance of duties even after attaining wisdom) he obtains intense joy through the grace of the Supreme Self and by direct knowledge of Brahman he obtains immortality. 12.

5. If he knows him here then there is good for him. If he knows Him not here then there is great loss. The wise knowing him in all beings, going out of this world after getting full knowledge from Guru become immortal. 13

Kena Upnishad, 2nd khand
Translated by
SRISH CHANDRA VASU.

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The Theory of Spontaneous Creation in the Puranas.

Parasara said,—'Thus hymned by the divinities, that supreme soul, the holder of earth at once lifted her up and set her on the mighty sea. And resting on the sea like a giant bank, Earth did not sink in consequence of the flatness of her frame. Then levelling the earth, the worshipful supreme Lord without beginning placed mountains on her in proper order. And by his infalliable power that one of truthful purposes created on the Earth all the mountains that had been burnt on the occasion of the burning of the foregone creation. And then properly dividing the land cantaining seven islands, he, as formerly, created the four regions viz. Bhuva and the rest. And then possessed with the principal of passions, the reverend Deity Hari wearing the form of Brahman and assuming four faces set about creation. But in the matter of creation was an instrument merely, as the force resident in the things created was the principal cause. Being ripe for devlopment (objects at the time of creation) desiderate nothing more. O foremost of those practising austerities, objects attain their objectivity by virtue of their inherent force.

Vishnu Puran.

This approaches wonderfully the theory of spontaneous creation which is accepted by the out and out apostles of modern science. The most uncompromising advocates of evolution could not out do the Hindu sage of yore in formulating their faith in, (to give a Spencerian turn to the expression), the unknowable force, which unintelligent itself brings about this wonderful system of things instinct with infinite wisdom and love. I. Queer however would the classifications read Parasara, Darwin, Spencer, Huxley, Tyndal. (M. N. Datt.)

Laboratory Equipment in Ancient India.

The Laboratory is to be erected in regions which abound in medicinal herbs and wells .....it is to be furnished with the various apparatus. The *phallus* of mercury is to be placed in the east, furnaces to be arranged in the South East, instruments in the South West; Washing operations in the West, drying in the North West.....The *Koshti* apparatus for the extraction of essences, the water vessels, a pair of bellows and various other instruments are also to be collected as also the threshing and pounding mortars, the pestles, sieves of various degrees of fineness, earth for the crucibles, charcoal, dried cowdung cakes, retorts made of glass earth, iron and conch shells, iron pans &c. Those who are truthful, free from temptations, given to the worship of Devas, and

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Brahmans, self Controlled and used to live upon proper diet and regimen— such are to be engaged in performing chemical operations.

Such herbalists as are not decietful and are well versed in the knowledge of the drugs and plants and in the language of many countries, should be employed.

[Tantra.]

Civic Rights and Liberties in Ancient India

When the work on his temple of Tribhuvana svamin was to be begun, a tanner refused to give up his hut which was on the suitable site. Though he had often promised it to those in charge of the new building, he, obstinate by nature, would not allow the measuring lines to be laid down. When thereupon they went to the Lord of the earth and reported the matter, he considered them to be at fault, not the tanner.

He told them:—"Shame upon the inconsiderate conduct of those who began the construction of the new (temple) without asking previously that (tanner)."

Stop the building or have it erected elsewhere! who would stain a pious work by taking away another's land. "If we who are to look after right and wrong, do unlawful acts, who should proceed by the right path?". When the king (Candrapida) had thus spoken, a messenger who had come from that leather worker and whom the Council of ministers had sent on, brought this message. "The (tanner) wishes to see the ruler and says: If it be not proper for me to come into the audience hall, then let it be at the time when (the king is) in the outer court."

Then on the following day the king granted him an audience outside and asked him:—"Why are you obstructing our pious work?"

"If that habitation appears to you beautiful, then you may ask for one even better or else for a big sum of money." Thus he told him.

When the king had ceased speaking, he was addressed by the tanner who appeared eager, as it were, to take the measure of that

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(king's) noble character with the measuring lines of the rays (proceeding) from his (white) teeth.

"O king, if I tell you something just as it is in my mind, then as a true judge you should not stand by proudly."

"I am not less than a dog, nor is the king greater than the descendant of *kakutstha*. Why should (then) your courtiers shake, as it were, at (the sight of) this conversation between us. ? "

"The body of man born in the cycle of existence resembles a weak mail coat being held together only by the two nails called 'self —sufficiency' and 'selfishness'."

"Self—Consciousness such as you have in your splendour of bracelets, pearl strings, and other (ornaments) lives also in my person though I am a poor man. "

"As this place resplendent with stucco is to Your Majesty, so to me is the hut in which the window is formed by the mouth of a pot."

"Since my birth, this hut has been (to me) like a mother, witness of good and evil days. I cannot bear to see it pulled down to-day."

"The misery which men (feel) when their homes are forcibly taken away could be described only by a god who has fallen from his celestial car or else a king who has lost his kingdom."

"Notwithstanding this, however, I should have to give it up, if Your Majesty would come to my dwelling and ask for it in accordance with propriety."

When he had given his answer the king went to his home and bought up the hut with money. For those who desire happiness there is no false pride.

The tanner then spoke to him with hands folded: "O king, your readiness to oblige is proper (and) in accordance with the law."

"As in old days, Dharma in the form of a dog tested the righteousness of the son of Pandu, so have I today as a Pariah (asparsha) (tested) yours."

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"Hail to you ! May you live long to show such righteousness and pure lives of conduct worthy to be relied upon by the virtuous."

Showing thus a blameless conduct the king purified the earth by the consecration of (the shrine of) Vishnu Tribhuvanasvamin.

Stein's
Rajatarangini Vol I. p. 125. 126.

Those who have neither learnings' light divine,
Nor faith, nor truth, nor love, nor conduct fair,
Who aid not those that stand in need of help,
To hornless beasts do wise men them compare.

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Editorial Notes.

The Veda as a Type of Religious Evolution.

Our esteemed contemporary of the *Indian Social Reformer* devotes more than a column in its issue of April 17, 1910 to a review of "The Fountain—Head of Religion" by our friend Pandit Ganga Prasad—the reprint of articles which appeared in the *Vedic Magazine*. Some of our contemporary's observations call for notice by reason of their dogmatic character. Says the writer:—

> "Most people who are not Arya Samajists will, we think, feel considerable difficulty in ignoring the different stages of religious evolution which the Vedas themselves present. It is only by selecting one particular text or class of texts and casting aside all others that it is possible to speak of a single Vedic religion. *All scholars, Indian and European, are agreed on this point.*"

We wonder whether Yaska, Jaimini, Panini, Patanjal, Gautam, Shankar, and Dayanand who regarded the Veda as Revealed Learning deserve to be termed Indian scholars or not. Says Yaska, the highest and the most eminent authority on Vedic Lexicography on the point whether there are any distinct periods called *Chhandas* and *Mantra*, to which,—Professor Max Muller ascribes different portions of the Veda.

मन्त्राः मननात् छन्दांसि छादनात् स्तोमःस्तवनात् यजुर्यजतेः
सामसंमितमृचा । निरु० ७ । १२ ॥

It means that there is no difference in the meaning of *Mantra* and *Chhandas*. The Veda is called the *Mantra*, as through it he learns the true knowledge of all existences. The Veda is also called the *Chhandas* as it removes all ignorance, and brings one under the protection of true knowledge and happiness. Again we read in the Satpath (VIII 2) which is admittedly the most ancient commentary on the Vedas

छन्दांसि वैदेवा वयोनाधश्छन्दोभिर्हीदंसर्ववयुनंनद्ध

"The *Mantras* are called *Chhandas*. for a knowledge of all human conduct is bound up with them. It is through them, that we learn all righteous conduct"!

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Etymologically also, *chhandas* means that the knowledge of which produces all delight, or illumines everything (चन्देराददेरचङ्छः UNADIKOSHA IV 219). As regards European savants, men who have devoted time and attention to the study of Vedic lore are decisively of opinion that their capacity to understand ancient Classical Sanskrit Literature is extremely doubtful. Even Dr. Bhandarkar is, or at any rate was, a year or two ago, of this opinion. The fun of the whole thing is that these "Scholars" themselves do not claim to be what their disciples in India would have us believe they are. Reputations are easily made by European amateurs in this land. Says Professor Max Muller:—

> I have again and again had to translate certain passages (of the Upnishads) *tentatively only*, or following the commentators, though conscious all the time that the meaning which they extract from the text cannot be the right one.

At another place the learned professor admits that his translation of the Veda is based on a "conjectural superstructure." Fancy an Indian deciphering Chaucer or Bede in this manner, writing commentaries on them, and then being quoted by Englishmen as an authority. The very idea is unthinkable on account of its extreme preposterousness and yet the writings of Chaucer and Bede are books of yesterday when compared with the Vedas one of which is the oldest book in the library of the world even according to Max Muller. Another European "celebrity" and "notability" in the domain of Sanskrit "scholarship" is Professor Macdonnel of Oxford, a facsimile of whose extremely brief epistle in Sanskrit to Mr. Kashi Prasad Jaiswal appeared in the "Saraswati" of Allahabad a year or two ago. We speak the bare truth when we say that there were as many mistakes of grammar, or idiom, as the number of important words. Goldstucker's characterisation of these scholars is the most concise and most accurate. Says he !

> I add to this the impression which the translations of Sanskrit works by European scholars, with very few exceptions, produce on my mind. I cannot resist a certain suspicion that our Sanskrit scholars do not understand their text much better than the higher class of school boys their Greek or Latin"

It is a question of common sense and all whose imagination has not been enthralled by the glamour of occidental learning and whom the mental habit of unquestioning allegiance to occidental culture and civilization has not rendered intellectually invertebrate cannot but per-

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ceive that men who have not studied Vedic Exegesis, Vedic Grammar, and Vedic Lexicography can never be expected to enter into the spirit of works which on their own admission, were "composed" thousands of years ago by "bards" who moved in a different world from ours and lived amidst environments which even our imagination cannot call up. Macaulay speaks of the difficulty of giving "moderns a glimpse of ancient manners" for, says he "after all, between us and them, there is a great gulf which *no learning* will enable a man to clear." And by ancients he means Romans of the time of Emperor Titus [40-81 A.D.] How impossible must it be, then, to try to comment on the Vedas without any linguistic equipment at all. Comparative philology on which these scholars base their conclusions is not only as yet in a most chaotic state, but is besides one of the most deceptive of sciences. Similitudes of sound and spelling, are by no means unerring proofs of identity of meaning or etymology nor is identity of meaning a proof of etymological connection, "Much" and "mucho" though having a fatally alluring and tantalising similarity of sound and an identity of meaning are absolutely disconnected etymologically.

Says Trench in his "Study of Words":—

"Who, on the other hand, would not take for granted that our "much" and Spanish "mucho" identical in meaning, were also in etymology nearly related? There is in fact no connexion between them. Between "Vulgus" and "volk" there is as little. 'Auge' the German form of our "eye" is in every letter identical with a Greek word for splendour; and yet intimate as is the connection between German and Greek, these have no relation with one another whatever. *Not many years ago a considerable scholar identified the Greek "holas" and our 'whole, and few, I should imagine have not been tempted at one stage of their knowledge to do the same.* These also are in no way related.

Like the apples of Sodom, most of the conclusions arrived at by philologists though appearing most ravishing to a superficial observer are worthless as regards historical or linguistic certitude.

As regards Indian "scholars" that our contemporary has evidently in mind, their scholarship consists in having mastered the works of their foreign teachers. Most of them never study the originals with a mind free from preconceptions and pre-possessions engendered by a study of the works of Western savants. If they differ at all, it is invariably to the detriment of the culture and civilization of their ancient land; for they must needs outdo their teachers in "impartiality," and in the attempt to prove that the world

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has progressed by strides since the barbarous times of old when savage "seers" "sang aloud the silly and childish" outpourings of their "simple" hearts. Professors Wilson and Roth after studying the Veda and the Aitareya Brahman came to the conclusion that the sacrifice of human beings did not form an element of the ancient religion of India but Raja Rajendra Lal Mitra in order to vindicate "indigenous scholarship" takes pains to prove that "this is not warranted by the premises." Of course now no sane man attaches any value whatever to the Raja's views, but this fact clearly shows how intellectual servitude produces a deleterious effect on the mental capacity and incapacitates its victim for thinking except in narrow grooves representad by the master's own modes of thought. Again our contemporary observes:—

"In the same manner, Mr. Ganga Prasad entirely neglec s the distinctive contribution of each of the other great religions of the world. It is by putting together all the essential ideas of all religions that mankind will grow to an ampler conciousness of it than has been granted to earlier generations. The source of a river is merely a conventional term for a point in its course remotest from its mouth, which, however, may often not be the source from which it derives the largest volume of water."

We are not so sure that the essential and fundamental truths of any religion or philosophy are different from those of the Vedic Religion. Let us take some of the highest truths of world—religions and great systems of philosophy and see if they are in any sense new. Christian divines and even modern thinkers who do not subscribe to the orthodox Christian creed are of opinion that the Sermon on the Mount embodies the loftiest and the purest principles of morality. But the following parallel quotations from the Vedic Literature and the Bible will convince any impartial reader that the lofty and uplifting precepts of Christ are only echoes of Vedic Mantras.

Bible.	*Vedic Literature.*
Blessed are the pure in heart for they shall see God. For verily I say unto you.	The pure in heart see Him in meditation.
Till heaven and earth pass, one jot or tittle shall in no wise pass from the law till all be fulfilled,	ज्ञान प्रसादेन विशुद्धसत्त्वस्ततस्तुमं पश्यते निष्कलध्यायमानः) (Mundaka III. 1 khanda)

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For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter the kingdom of Heaven.

But I say unto you That whosoever looketh on a woman to lust after her hath already committed adultery in his heart.

But I say into you swear not at all.

Another strong body formed of particles (of the) five elements destined to suffer the torments (which they have earned) is produced after death (in the case) of wicked men.

[Manu XII, 16].

(A man) obtains (the result of) a good or evil mental (act) in his mind (that of) a verbal (act) in his speech, (that of) a bodily (act) in his body.

(Manu XII, 8.)

Unrighteousness practised in this world does not go unpunished, nor does it immediately produce its fruit. This is the reason why the ignorant do not fear sin, but it must be borne in mind that the practice of unrighteousness advancing slowly cuts off the very root of your happiness.

(Manu IV 92)

In Manu II 178, 179, a student is prohibited from entertaining sensual desires and looking at women with lustful eyes.

Swami Dyananda classifies *adultery* into 8 kinds, three of which are:—

(i) Looking upon women with eyes of lust.

(i) Reading or talking of libidinous subjects.

(iii) Indulging in lascivious thoughts.

A Sanskrit sloka quoted by Mallinath in his commentary on the Kirath Arjunia quotes a sloka which says the same thing.

Let no wise man swear even in a trifling matter, for he who swears is lost in this world and after death.

(Manu VIII, 112,)

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But I say unto you, That Ye resist not evil but whosoever shall smite thee on thy right cheek, turn to him the other also. But I say into you, Love your enemies, bless them that curse you, do good to them that hate you, and prey for them which despitefully use you, and persecute you.

Don't you return a blow by a blow, nor a curse by a curse, neither a base trick, mean craftiness ambitions greed and cruel lust by an act of the same nature; but always shower blessings in return for blows and curses, and low, mean, wicked, evil, deeds.

(Rig Veda 1, 91,8)

Enter Ye in at the strait gate, and narrow, for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Different is the good and different indeed is the pleasant; both these towards diverse objects draw down the man. Of these two, for him who accepts the good, there is freedom but he who chooses the pleasant, misses the end. The wise man chooses the good over the pleasant. The ordinary man chooses pleasant objects and their acquisition and preservation (Kath Upanishad).

Awake, arise, having approached the great teachers, learn. The sages say that the road is difficult to travel on, and that the crossing over is difficult as the sharp edge of a razor.

(Ibid III, 19)

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.

He that worships the self-knower knows that highest home of Brahman in which abides the All.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Do for me what Thou thinkest right.

(Yajur Veda III, 3,)

We thus find that all the essential moral precepts of Christianity are but imperfect reproductions of that Divine Music which is co-eval with the music of the spheres. The metaphysical and mythical parts of the old and new Testaments can also be traced through many intermediate stages to Vedic allegories. It is now generally believed that the Deluge Myth, the Fall of Adam, the Sacrifice by Abraham &c. can all be traced to Vedic allegories perverted and misinterpreted in Pauranic literature.

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The chief claim of Islam to the gratitude and recognition of the world is the preaching of the unity of God in clear and unmistakable terms. The prophet fearlessly, without equivocation, and without mincing matters declares in chap C XII of the immortal Alkoran:—

Say, God is one God, the eternal God, He begetteth not neither is He begotten : and there is not any like unto Him.

There is no confusion, no dubiousness, no unity in trinity, or trinity in unity. Bold and clear though this enunciation is, it is neither bolder nor clearer than that embodied in the following verses of the Vedas and the Upanishads.

God is neither two, nor three, nor four, nor five, nor six, nor seven, nor eight, nor nine, nor ten. He is ONE Who watches over animate and inanimate creation. He pervades all and is forbearing. He is ONE. Verily He is ONE. Decidedly He is ONE.

(Atharva Veda 13, 4)

Let him attain the Lord Who is free from grief, free from subtle body, free from smallness, free from dense body, the Purifier not tainted by sin. He creates the objects really and truly, from eternity, He is wise and omniscient, the ruler of all Intelli-gences, the best of all and self-dependent.

(Yajur Veda 40 18)

The unchanging Pranava is the causeless, the inmost, the uttermost, the uncreate and the changeless.

(Mandauka Upanishad IV, 4.)

In Him are woven the heaven, and the interspace, and the mind also with all the senses, Know Him to be the one support of all, the Atman.

(Mudaka II, II, 5)

The founder of Budhism laid special stress on Ahinsa or the gospel of mercy of which vegetarianism is only one phase. But the Eternal Veda declared ages before the birth of Gautam Budha

Look up on *all creatures* with the eye of a friend " (Yajur Veda)

And also

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Flesh-eating, drinking, gambling, and adultery all destroy and mar the faculties of man

(Atharva Veda 6-7-70-1)

It is further laid down in Adhya XIII of the Yajur Veda.

42 Thou shalt not kill the horse.
43 Thou shalt not kill the cow.
44 Thou shalt not kill the sheep or goat.
47 Thou shalt not kill the bipeds.
48 O man, protect the gregarious deer.
49 Thou shalt not kill milch and otherwise useful animals.

So it is clear that nothing *new* has been preached by any religion since the time of the Vedas. It is not meant to infer that no religion except the Vedic has served any useful purpose in the evolution of the human race. Each one of these religions had a distinct mission and was sorely needed at the time that it was promulgated, because a particular aspect of Vedic Dharma having passed out of human recollection required to be emphasised with a view to the annihilation of the consequent corruption and the destruction of resultant mischief. The moon and the stars are not utterly useless because the light of the former is borrowed, and the illumination of the latter imperfect. They are even gratefully looked up to, when the sun has set and darkness overspreads the earth. But their light pales into insignificance with the appearance of the Source of Light, the magnificent orb, in all its majestic splendour and brilliance. In the dark ages when the Vedic sun was concealed from view by dark, thick, and overhanging clouds of Vammarga, when the worship of Bacchus, Shivlinga, Mammon and Hebe, took the place of the contemplation of SOHAM ASMI, AHMI, AHMI Mazdad, or IAM THAT IAM, Zoraster, Budha Christ, Mohamet, Nanak, and, Kabir did splendid work and being stars of the first magnitude adorning the firmament of thought did much to guide the benighted pilgrims in their peregrinations and showed them, though necessarily imperfectly, the way to their ultimate destination. For this, these mighty men deserve the gratitude of humanity. But now that the Vedic sun has emerged once more from the Cimmerian darkness that had enveloped it for ages, and the world of thought bathed in sunshine and heavenly radiance is smiling deliciously and blandly and is greeting one and sundry with a countenance wreathed in smiles and revealing transcendental

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charms and hitherto unsuspected beauties every moment and moreover the brilliance of the bright stars which stood as sturdy sentinels during the night has been much tarnished by man-made creed, priest-made formularies, church-made observances, forms and conventions, and cant and jargon manufactured by prelates and priests. The value of the teachings of these great men is now only historical, scientific, and antiquarian. As regards the source of the river being narrow, the differences in breadth would disappear from the region of thought as soon as the source of the stream is conceived as extending to infinity.

Before concluding, we should like to make a few observations as regards the trend of modern thought as distinguished from the teachings of historic religions. Our studies in modern philosophy have only tended to confirm the deep-seated belief that modern thought in the domain of philosophy and metaphysics is careering round to the point where the Upanishadkars cried halt and discovering the utter helplessness and impotence of their intellect and *Manas* began to gaze round in speechless though beatific amazement and to talk mystically. Have not the following verses of the Upanishad a family likeness with Herbert Spencer's 'Philosophy of the Unknowable (of course if the sole instrument employed is the human intellect, for Spencer was armed with none other) and the teachings of the sage-poet Tennyson embodied in the following lines

I stretch lame hands of faith, and grope,
And gather dust and chaff, and call
To what I feel is Lore of all,
And faintly trust the larger hope.

.....

O life as futile, then, as frail!
O for thy voice to soothe and bless!
What hope of answer, or redress?
Behind the veil, behind the veil.

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनुं स्वाम् ॥

This self cannot be gained by dissertations devoid of devotion nor by mere keen intellect, nor by much hearing. It is gained only by him whom the Self chooses. To him this self reveals His form.

(Mundaka Upanishad)

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इन्द्रियेभ्यः परं मनो मनसः सत्वमुत्तमम् ।
सत्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥
अव्यक्तात्तु परः पुरुषो व्यापकोऽलिङ्ग एव च ।
यज्ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ॥
न सदृशं तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।
हृदा मनीषी मनसाभिक्लृप्तो य एतद्विदुरमृतास्तेभवन्ति ॥

Higher than Sensation *is* Manas, higher than Manas *is* Buddhi, higher than Buddhi *is* the Mahat-Atma. Higher than the Mahat is the Unmanifested. Beyond the unmanifested is the Purush, the all-pervading, one having no attributes, whom having comprehended man is liberated and goes to the state of deathlessness. His form is not an object of perception to any one, nor by the eye does any one see him; but by mind endowed with love and knowledge is He made known. Who thus know him, become verily immortal.

(Kathopnishad.)

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो न विद्मो न विजानीमो
यथैतदनुशिष्यादन्यदेव तद्विदितादथो अविदितादधि इति शुश्रुम पूर्वेषां ये नस्तद्व्या चचक्षिरे

The Deva of eye cannot fully enter into the majesty of that Hari, nor the deva of speech, nor of mind. We do not know nor understand how He may be governing all this. He is indeed more wonderful than all that can be known or all that can be imagined. He is the Best. Thus have we heard from the Teachers of old who taught Him to us.

(Ken Upnished.)

As regards other metaphysical and philosophical doctrines, modern thought does not conflict with ancient teachings and has not outstripped them. Herbert Spencer tells us that:—

This rhythm of evolution and dissolution, completing itself during short periods in small aggregates, and in the vast aggregates distributed through space completing itself in periods which one immeasurable by human thought, is, so far as we can see, universal and eternal, each alternating phase of the process predominating now in this region of space and now in that as local conditions determine"

The Veda declares:—

Just as God created the sun, the earth, the moon, the electricity, the atmosphere in the previous cycles so has He done in the present and so will He do in the future

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The Vedant Shastras say :—

The Great God should be sought after Who is the cause of the creation, the sustenance, and dissolution of the universe.

Manu says:—

The *Manvantras*, the creations and destructions (of the world, are) numberless sporting as it were, Brahman repeats this again and again. (I, 80)

Says Maharishi Dayananda :—

Things, properties, and functions, which result from combination are destroyed on the occurence of a separation. But the power or force by virtue of which a substance unites with another or separates from it, is eternally inherent in the substance, and this power will compel us to seek similar unions and disunions in future. The *unions* and the *disunions* as well as this *power* by virtue of sequence of the regularity of their succession are eternal.

Transmigration of Souls is another basic doctrine of the Vedic Religion. Huxley can discover no flaw in the chain of reasoning which appears to him perfect. Mill thinks, it explains many facts which can otherwise be referred to no general categories of thought.

Says Mr. S. Lang:—

"*For instance there is nothing in agnosticism to negative the possibility of a future state of existence.* Behind the veil there may be any thing and no one can say that consciousness may not remain or be restored after death, and that our condition may not be in some ways better or worse, *according to the use we have made of the opportunities of life.*"

It may be safely said that European thinkers no longer pooh-pooh this belief. On the contrary they find the arguments in its favor almost unanswerable. Again modern psychology finds it hard to bridge the gulf between movement and conciousness. The explanation of the mode in which movement is transfomed into knowledge is certainly beyond the province of physiology—the science on which modern psychology is based.

Says Murray :—

We cannot explain why air waves appear in consciousness as sound, ether waves as light, chemical movements as taste or smell. We cannot even discover any reason for the ratio between changes in the velocity of movement and concurrent changes in sensation.

The problem will not be solved so long as Western psychologists do not sit at the feet of the Upnishatkars and other Vedic rishis and learn the nature of the Atman and the differences between it and the *manas*. So we see that movement of humanity is not rectilinear but circular and mankind has not grown to an ampler conciousness of religion than was granted to the earlier generations.

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Passing Away of Edward The Peace-Maker.

It is with feelings of the deepest regret that we have received the sad and heart-rending intelligence of the death of our Sovereign Lord, the King-Emperor. In him passes away the best beloved monarch, the wisest statesman, and the most eminent citizen of the age we live in. King Edward was an *international* man. His one aim in life was to promote peace and good-will among the nations of the world, and he did this in such a right royal fashion that he secured during life—and this falls to the lot of a few happy individuals—the grand title of 'Peace-Maker', which will cover his name with glory for ever, and will be a monument of fame more lasting than brass or marble. "The King can do no wrong" is a beautiful legal fiction. But we saw it fully realised in the person of the great King. He never went against the Constitution, he never acted in an arbitrary manner so long as he filled the throne. Moderation in politics, toleration in religion, courage and sympathy in the conduct of public affairs at home and abroad were his watch-words. To us Indians, the King's loss is like the loss of a near and dear relation. He was not only a father to us, but a guide, philosopher and friend whose one and constant care was to make us contented and happy. His loving and sympathetic message to the Princes and Peoples of India was yet ringing in our ears when the cruel hand of Death removed him from our midst, and we now mourn his loss as England and other countries of the world mourn the loss of the universal favourite. King Edward possessed many excellent qualities of head and heart, but the most prominent characteristic of the man was his love of peace and his desire to promote "the greatest good of the greatest number". And he dies a happy death, because there must have been in him, during his last moments, a consciousness of having done his duty and thereby kept the peace

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of the world as long as he lived. The King was a thoroughly good man besides. His innate nobility of heart is amply evidenced by his last message to his own people in which he hoped that his name would not be dragged into the mire of party strife and party politics, because he did not belong to any particular political party in the country. What a touch of pathos we have here! The King's death at a moment of a political crisis in England is nothing short of a public calamity. It now remains for us to respectfully tender our sincere and heart-felt sympathy and condolence to the Members of the English Royal Family, to the great British nation, and to all our fellow-citizens throughout the Empire, and to pray to the Almighty King of Kings for the peace of the saintly soul that during its sojourn on earth strove to promote peace and good-will among men. Verily, "Blessed is the peace-maker, for his is the Kingdom of Heaven." May the Almighty Father grant peace and patience to those whom the great deceased leaves behind to mourn his loss!

The Gurukula Academy, in accordance with a shastric injunction which prescribes a three days' mourning for the Ruling Sovereign and the Acharya, was closed from the 9th to the 11th of May 1910. On the evening of the tenth of May, a meeting was held in the Lecture Hall. It was attended by all the students of the upper classes. The Principal delivered a short but pathetic speech in which he dwelt on the immensity of the loss which the Empire had suffered by the death of India's first English Emperor.

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Reviews and Notices.

The Ancient Therapeuts. This is a lecture delivered before the Psycho—Therapeutic society of London on December 6th 1909 by Her excellency Princess Karadja (of Bovigny castle Belgium). The Therapeuts were a community of Jewish ascetics that had branched off from the Essene Brotherhood, which was spread all over Palestine.

The lecture of the Princess contains exhaustive infomation about their religious beliefs and practices. A careful perusal of the lecture leaves no doubt in the mind of an inquiring student of Comparative Theology that the Essenes were originally Arya Brahmans who had emigrated from India in search of "fresh fields and pastures new" for pushing on their propaganda and in obedience to the promptings of their burning proselytising zeal. Here is a description of their mode of living by Plato:—

"Among all men they alone are without money, but nevertheless, they are the richest of all, because they have few wants, and are content with their lot. Among them no one follows any occupation that leads to injustice or covetousness..... They devote all their attention to ethics, using as instructor the Divine Spirit, without the out pouring of which the human mind could possess no knowledge of God and the beginning of all things. Following their ancient tradition they obtain their philosophy by means of allegorical interpretation. Their houses are open to all adherents coming from other quarters.

.....Their institution is not based on family connection, but upon zeal for virtue and philanthropy. They live in a most happy state, being treated with respect which springs from spontaneous attachment rather than from kinship.

The resemblance is not confined to the mode of living only but extends to doctrine and ritual. Says the Princess :—

Both the Healers (Therapeuts) and the Pythagoreans were absorbed in the study of the unpronouncible name of Deity, the sacred Tetragrammaton* in modern times translated by the word Jehova. The name of God is no mere distinguishing title. It represented the entire Hebrew conception of the Divine Nature. *The different letters corresponded to the various attributes of Deity.* That is the reason why it is stated in certain cabalistic writings that the manipulation of the sacred letters forming the Divine Name was the means used to create the world. Knowledge of the

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Nomen Ineffable or Snem Ha—Mephorash was reserved for the most advanced members of the Brotherhood, the key to the holy name was delivered to the disciple with great solemnity.

Compare this with the following from the Manduka—Upnisad.

Om is the most estimable name of the Eternal Omnipresent Universal spirit, the mode of existence of this spirit being truly represented by Mantras or the single letters A, U, M. (अ उ म) of which the monosyllable Om is made up.

A (अ) the first Matra means the wakeful phase or God diffused in eternal nature, for अ means that which is diffused throughout and is known in the first step. He who realises this mode of Divine existence becomes gratified to the full measure of his desire and has taken the first step.

U (उ) the second matra means the contemplative phase, or God living in interior design; for उ means that which designs, or does both, *i.e.* designs and executes. He who realizes this mode of Divine existence attracts wisdom towards himself and becomes harmonized. Never is in his family born an individual who can ignore the knowledge of the Divinity.

M (म्) the third Matra means the slumbering phase or God viewed in Himself; for म् means that which measures all, or is the resort of all. He who realizes this mode of Divine existence measures out (a) the whole knowledge of the Universe and retires unto Him.

The fourth is no matra for, it represents the Unknowable, the Absolute and the Unconditioned without a trace of the relative or the conditioned world about Him. He who realizes this the true Atma, Omkara passes from self unto the ruler of self, the Universal Spirit *i.e.* obtains Moksha or salvation.

Mandak Upnishad,

Well may the princess exclaim.

There has never been more than one single religion revealed and re-revealed, all through the ages.

We commend this invaluable booklet to all students of Comparative Religion and specially to Vedic Dharmists. price 6d. Can be had from the publishers Messrs. Wooderson 4, Great Russel Street London, W. C.

Fountain-Head of Religion.—By Pandit Ganga Prashad M, A, M, R, A, S. It is a reprint of the excellent articles on this subject which first appeared in the *Vedic Magazine.*

It is the first systematic attempt made by a follower of Dayananda to present his standpoint of Comparative Theology to those interested in the study of Religion. The book is learned and bears marks of patient labour and critical acumen. Printing and get up excellent. Published by the Arya Pratinidhi Sabha U-P. Price annas 12 only. Can be had from Mr. Brij Nath B.A. Pleader, Moradabad.

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* A complex of four letters: applied to the mystic name Jehovah as written with four Hebrew letters, and sometimes transferred to other similar combinations.'i—
The Century Dictionary

"It follows from all this that the true representative of the Tatragrammaton is the name itelf whether the form preferred be Johovah, or the venerable and euphonious Jeovah
The Nineteenth Century, XX, 91.

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The Gurukula Samachar.

Motto I:—By the force of *Brahmacharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members..... .....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

Professor G. S. Gupta B, Sc, L, L, B.

No Physics class having been formed this year, Professor Gupta left for his home on the 13th of Baisakh. On the morning of the 12th a meeting, presided over by the Principal, was held in the Lecture Hall to bid our beloved brother farewell. The Principal, Professors Rama Deva, Tulsi Ram and Satte, the Head Master, Lala Mukh Ram, Pandits Brahmanand and Ralla Ram, Brahmcharies Jai Chandar and Indar Chandra, all spoke feelingly on the various qualities of head and heart possessed by the outgoing professor and the irreparable loss that the institution would suffer by his going away. A hope was expressed that after some time he would return to the scene of his first labours in the cause of his motherland and serve once more the institution which was so dear to his heart. When Professor Gupta rose to reply he found the thought in him too deap for utterance. He was completely overpowered by emotion. There was a lump in his throat which choked utterance and tears freely trickled down his cheeks. Sympathetic tears welled up in the eyes of most of the hearers. It was a sight for the gods to look at and an eloquent though mute demonstration of the psychological fact that human hearts may be purchased by unselfish devotion and sincere affection. The entire atmosphere was surcharged with subtle thought forces let loose from various minds which by their action and reaction had made the scene most affecting. Mr. Gupta's speech though unadorned by rhetorical flourishes

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and declamatory gestures was one of the most eloquent speech of the we ever had the privilege to hear because it was the outpour a sincere heart. At 8 P. M. there was an evening party in whi[illegible]ad. twenty gentlemen, including the Principal, the Professors, and [illegible] mode M. Head master, joined. Professor Gupta is a bright and unsophisticate young man with a pure heart and a soul full of burning zeal for his church and his country. We are confident that in whatever sphere of life he works, he will distinguish himself and rise to the top. We have great personal esteem and fraternal affection for him and wherever he will go, our best wishes and most loving regards will go with him.

The health of the Brahmacharies.

The health of the Brahmacharies is excellent, except that a few are suffering from malaria and two or three from typhoid. Our new medical advisor, Dr. Bakhtawar Singh, has devoted himself heart and soul to his work. By his loving nature and sympathetic treatment he has endeared himself to one and sundry.

Debating clubs.

A Sanskrit club and an English club have been formed in the Mahavidyala. The students and the professors are evincing considerable interest.

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